

OBSERVATIONS ON THE MANUSCRIPT TRADITION OF BYZANTINE MUSIC. I.
A LIST OF HEIRMOS CALL-NUMBERS, BASED ON EUSTRATIADES'S EDITION
OF THE HEIRMOLOGION.

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The Heirmologion which Eustratiades published in 'Αγιοπετιχὴ Βιβλιοθήκη 9, Chennevières-sur-Marne 1932, contains the text of some 95% of all known Heirmoi. In Erwin Koschmieder's Die ältesten Novgoroder Hirmologien-Fragmente 3, München 1958 (= Bayerische Akademie der Wissenschaften. Philosophisch-Historische Klasse. Abhandlungen. Neue Folge, Heft 45), the Heirmoi published by Eustratiades are indexed in two alphabets, one containing the Heirmoi of which Slavonic equivalents are found in the Novgorod Fragments, the other those which are not. Koschmieder's references go by Akolouthia number and Ode number, a kind of reference too complicated for comparative analyses of the contents of the Heirmologia.

More simple is a system described by Giuseppe Schirò in the proceedings of the International Congress for Byzantine Studies, Oxford 1966: On his 'quadri prospettici' Schirò denotes each Heirmos by a conventional number which makes it possible for him to give easy and exact references to any Heirmos included in his material. At present, however, this material is concentrated on the Heirmoi actually found in the printed liturgical books - Schirò's heirmologion vivente, as contrasted to the heirmologior archiviate of the medieval Heirmologia - although Schirò and his team of collaborators intend to continue with similar studies of unpublished Kanons. For a study of the Heirmologia proper, Schirò's system is perhaps less practical, based as it is on the office books. Besides, the sifting of the manuscript Kanon tradition as preserved in Menaia and other office books, is a highly complicated project whose results can hardly be expected in the nearest future.

The present list of call-numbers, based on Eustratiades's edition of the Heirmoi preserved in two important Heirmologia (Lavra B 32

and Coislin 220) is primarily intended to serve as an instrument of reference for investigating the contents of the archaic and classical Heirmologia. I gave a first report on this work at the Congresso Internazionale di Musica Bizantina e Orientale Liturgica, Grottaferrata 1968, and forthcoming issues of our Cahiers will contain a series of articles on the subject.

The reader who wants to pencil all call-numbers (or some of them) into his own copy of Eustratiades, is advised to check his product continuously by means of the list; an un-guided work from one end of the book to the other is tiresome and will inevitably lead to errors. Even in copies in which no call-numbers have been added, any Heirmos referred to by its call-number can easily be identified, through a simple counting from the beginning of the Akolouthia to which it belongs.

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